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A
FRIENDLY REPLY

TO

“ A FEW REMARKS

ON THE SUBJECT OF THE

PRESENT AND PAST STATE OF RELIGION

IN THE

UNITED STATES,

OCCASIONED

By reading some extraordinary publications in the Aurora and Trenton
True American, made by John Ffirth and others on this subject.”

UNDER THE SIGNATURE OF

“ *A Brother by Gospel ties.*”

==
BY JOHN FFIRTH.
==

“ When the Righteous are in authority, the People rejoice.”

PROV. XXXIX. 2.

BURLINGTON:
PRINTED FOR THE AUTHOR,
BY STEPHEN C. USTICK.

.....
1803.

Acc. 2000-101

TO THE
PROFESSORS OF CHRISTIANITY

In the State of New-Jersey in general,

*And in particular to the members and friends of the
" Methodist Episcopal Church," the following pages are
inscribed, for their serious, candid, and christian consi-
deration, by*

their affectionate friend,

their injured brother,

and fellow-citizen,

JOHN FFIRTH.

Gloucester County,
N. Jersey, Sep. 1803. }

Friendly Reply, &c.

MY FELLOW-CITIZENS,

FINDING myself unexpectedly arraigned at the bar of federal slander, with an apparent design to offer me as a victim on the altar of federal hypocrisy, by a citizen under the cloak of religion, and pious signature of “*A Brother by Gospel ties*,” entitled, “A few remarks on the subject of the present and past state of religion in the United States, occasioned by reading some extraordinary publications in the Aurora, and Trenton True American, made by John Ffirth and others on this subject;” I conceive it a duty I owe to God, myself, and my fellow-citizens, to take some notice of this pious publication on ‘*The present and past state of religion in the United States*,’ in which I have the honour of being placed on the *list of federal slander and calumny* with the illustrious Thomas Jefferson, and my worthy fellow-citizen James Sloan; men firmly attached to the Constituted authorities of our union, to the interest and welfare of church and state—men of unshaken integrity.

As for Mr. Jefferson, he is as far, as to injury, from the reach of federal slander, as Lazarus was from the rich glutton, when in Abraham’s bosom.

As to James Sloan; if he should think the anonymous scribbling of ‘a pious brother by gospel ties’ worth his notice, he is able to answer for himself, and to square his own accounts.

And as to myself—

Before I proceed any further, permit me to ask you, sir, whether you had not some secret or sinister motive in view when you penned your ‘observations’ on those ‘extraordinary publications,’ and whether you have pursued that *golden rule* of doing unto me as you would be done by, if your soul was in my soul’s stead—and what you find to ground your acrimony and federal spleen on, when you assert that, ‘According to the principles assumed in Ffirth’s audacious address to the Methodist society, Nero, [under whom St. Peter and St. Paul suffered martyrdom] was a great friend to the doctrines and followers of Jesus Christ.’—page 4.

What is there ‘*audacious*’ contained in this address, as you are pleased to call it? *Is not the statement just, and the facts true?* Wherein is my criminality, that you have arraigned me at the bar of federal slander? Did I ever lay a straw in your way, or injure a hair of your head, that could induce you to represent me as a deist, an immoral man, and next door to a blasphemer, despised by christians in general, and abhorred by all my neighbours? things you are as ignorant of as ‘Baalams as.’ I am sensible that it is a delicate matter for a man to speak of himself; but necessity requires that I should take some notice of your slander and calumny, lest my silence should be construed into guilt.

As to my ‘formerly being a Methodist,’ I am so yet—I have never been expelled from the Methodist church, neither was I ever called in question as an offender, or charged with immorality. I am the same man now that I was when I wrote ‘*Truth Vindicated*,’ in the defence of religion and the Methodist church. I am the same man that I was when I compiled the *Rev. Benjamin Abbott’s Journal*, and wrote a *Narrative of his Life*—Publications well known to many thousands of my fellow citizens, on whose account I mention these circumstances; for on my own, being innured to federal slander and personal abuse, I should not have thought your slanderous attack worthy my notice. Neither shall I follow you from city to city in search of old newspapers to support your calumny; but shall proceed to the matter in hand. It is evident that your design is to mislead and deceive the people of God called Methodists; and for that end you have represented it as though there was a particular enmity amongst the democrats against the Methodist church, as christians—you have made use of the names of James Sterling, Esq. the Rev. Richard Swain, the Rev. Michael Sweny, and the Rev. Wesley Budd. These worthy gentlemen I am personally acquainted with, and also their public and ministerial characters; and I never saw nor heard of any slanderous attack on their characters, or either of them, either in public or private. You have falsely represented the Methodist church as though they were, to a man, *jacobins and enemies to the peace and welfare of our State and Union*, to their great

disgrace, as a *christian body*; when it is evident that, in the county of Gloucester, at least two thirds of them are democratical, and in the county of Salem *almost to a man*—and I am bold to say that ninety-nine out of an hundred are opposed to the blood-thirsty measures and resolutions of the federal party in Senate, in February last, among whom is the Rev. Richard Swain.

You tell us that the Rev. Mr. Lyell was discharged as chaplain of congress, in consequence of his being a methodist, by the democrats under Mr. Jefferson. Now, my brother, your assertions in regard to the Rev. Mr. Lyell, are erroneous. In the first place, Mr. Lyell was not at his own disposal, but under the direction of the bishops, as a member of the conference; his removal contemplated, and his stay uncertain, which was a sufficient and just reason for congress in not continuing his appointment as their chaplain; he was accordingly moved, I think, to Boston, shortly after.

Again, you tell us that, ‘*the democratic party manifest the most inveterate malice against every distinguished member and friend of the Methodist church.*’—Here again, as usual, your diabolical assertions are founded on federal slander, falsehood, ignorance and hypocrisy—In the year A. D. 1801, the Rev. John Collins was placed on the democratic ticket as a candidate for the Assembly, in the county of Gloucester; and in 1802, the Rev. Dr. Rogers was placed on the democratic ticket, as a candidate for the Assembly, in the same county, both worthy divines in the Methodist church. At present, Mr. Robert Newell has been placed on the ticket, by the unanimous approbation of the democratic interest in the county, as a candidate for the Assembly. Mr. Newell is a steward in the Methodist church, and in good standing among his brethren and fellow citizens. And has not the democratic county of Suffex for several years past been represented in Council by the hon. William M^cCullough, a worthy member in the Methodist church? And did not your federal party *forge* the name of this worthy gentleman to an *infamous address* to John Adams, in which you pledged your lives, your honour, and fortunes to *strip* the democrats by a *press-gang* from all the *sacred ties* near and dear to freemen, and to *deliver them*

to their enemies for execution, as Mr. Adams did Jonathan Robbins?—But what must your fellow citizens think of your round assertions?—Is it not a known fact that the Rev. John M^cClaskey and the Rev. Solomon Sharp, two noted and eminent divines in the Methodist church, and well known to the citizens in general of this state, are both decided and firm democrats—zealous advocates and firm friends to the administration of Mr. Jefferson? Yes, my federal brother, these are facts that I defy you to disprove. I assure you, from my acquaintance with the Methodist clergy, which is large and extensive, amounting to near or quite one hundred, that eight out of ten are decided democrats, and friends of Mr. Jefferson and the present administration; and yet you have the assurance to tell us in your, ‘*audacious address to the Methodist society*’ that ‘*The democratic party manifest the most inveterate malice against every distinguished member and friend in the Methodist church.*’ This is a false and a malicious charge; and the reason that you offer for your diabolical assertion is more so, if possible, when you tell us, the ‘*Cause why the democrats so much despise and revile the Methodists, may be on account of the attachment of the Methodist sect to the Federal constitution;*’ by which you falsely infer, that the democrats are enemies to the Constitution of our union: an inference that is utterly false. Where is the democrat that would wish to see the Federal Constitution dissolved and government set afloat?—Nay, sir, if you will produce such a monster in human shape, I will produce you a white crow.

You have taken a great deal of pains to support the character of the honourable Judge Bassett: but your testimony on this occasion is something like that of a pick-pocket to an honest man—of very little consequence, and adds nothing to his credit, and of which he has no more occasion than of another head. You tell us that ‘*He has voluntarily set free near 150 slaves, for which he could have received 40,000 dollars,*’ which is 280 dols. a head; when, no doubt, one half of them were worn out slaves and helpless children, and not worth a cent; but a bill of expence. You tell us he ‘*has made it a constant practice to attend at sheriff’s sales and purchase many of the unhappy African race, and setting them free, has pro-*

vided for their employment and maintenance.' You might have added, by *selling them again for a limited time to make good his purchase money*; which practice he has as conscientiously attended to as to sheriff's sales. As to the philanthropy, the christian and moral character of Mr. Bassett, I have never heard it called in question or arraigned at the bar of slander, as you have done Messrs. Jefferson, Sloan, Duane, and myself. But I can no more account for his supporting the blood-thirsty measures and resolutions of the federal party, who in Senate proposed to offer their assistance to '*conquer and preserve St. Domingo*,' declared that '*it would have been wise to have aided in its subjection*,' and were anxious to involve us in an unjust war with France, Spain, and the Indians of course; on the principles of villainy, under the cloak of '*national honour*,' the interest of church and state; than I can for the Israelitish priests in putting the ark of God into a cart, in imitation of the Philistines; which I fear is too much the case with him.

You have represented the Methodist friends in the Delaware state, as though they were chiefly *supported by charity*; for you tell us that Mr. Bassett '*frequently, at his own expence, entertains many hundreds of them for days together*.' I suppose they are, agreeably to your testimony, something like what they call in England *sturdy beggars*.

You pretend that a great deal of slander has been heaped on Mr. Bassett by the democrats, '*because, in appointing a sheriff of the county of Newcastle, he had selected Mr. Israel, who was an old revolutionary officer and a most worthy citizen, in preference to an infuriated democratic partizan*:' but the fact is, that the *democratic candidate* had been *duly elected* by a majority of his fellow citizens, and that Mr. Bassett as governor, in open violation of the *elective right of free citizens*, did appoint and commission Mr. Israel, the federal candidate, as Sheriff, instead of the democratic, notwithstanding *he had lost the election*. This did not set well among the democrats; and was considered by them as something like '*political intolerance*,' complained of so bitterly by the federalists themselves: but in the eyes of these pious gentlemen, such conduct in a democratic governor would be an unpardonable sin. But

what, my dear sir, have those political controversies to do with '*the present and past state of religion?*'

You inform us, that 'a man by the name of O'Driscoll, under the patronage of the democrats, set up a political and infidel news-paper, devoted, in the political line to the Jefferson party, called the *Temple of Reason*'.

Now the fact is, that although he was a man of great abilities, and his politics applauded by the Democrats; yet, on account of his deistical principles, they refused him their support and patronage. This is evident from your own testimony; for you inform us, 'This infamous news-paper called "*The temple of Reason,*" was first published in New-York; then in Philadelphia, and 'is now transferred to Baltimore.' Had he met that patronage from "the Jefferson party," as you falsely assert, he would not have been reduced to the necessity of moving from city to city for want of support. It is evident that the "*Aurora*" is the only Democratic paper in Philadelphia; and had it not been for his Deistical opinions and publications, there was room for him: and no doubt he would have met with that encouragement that his talents as a politician merited; but instead of this, my fellow citizens, he was reduced to the necessity of removing from two of the greatest cities in the Union, where "*the Jefferson party*" hold the reigns of Government in their own hands, by very great majorities, for want of support.

I shall now proceed to lay before you, my Fellow Citizens, these "Extraordinary Publications," which are as follow:

" FOR THE TRUE AMERICAN.

" For the serious Consideration of all Religious People.

" Messrs. Wilson and Blackwell,

" As many honest men and good Christians, in this and other States, have been persuaded into a belief, that Mr. Jefferson was an enemy to Christianity, and that his administration would be prejudicial to the interest of religion; I must request you to insert the following pieces, which furnish conclusive and undeniable evidence, that religion has never been in so flourishing a condition as it now is under the administration of Mr. Jefferson. I think

this fact ought to be duly weighed by all good men, lest any of them should be found contending against the government of men, under whose administration the country has been eminently blessed in all its concerns, civil and religious. *A Friend to Religion."*

FROM THE AURORA.

The following extracts, taken from the Minutes of the annual conferences of the Methodist Episcopal Church, will clearly discover the state of religion, both under the federal and present administration, in the Methodist Church.

FROM THE MINUTES FOR A. D. 1791.

"Question. What numbers are in society?

"Answer. Total, 76,153."

FROM THE MINUTES FOR A. D. 1801.

"Question. What numbers are in society?

"Answer. Total, 72,874."

Hence it is evident, that in ten years, under the federal administration, the church hath experienced a declension of 3,279 members.

But let us take a view of it under Mr. Jefferson and the present administration.

FROM THE MINUTES FOR A. D. 1802.

"Question. What numbers are in society?

"Answer. Total, 86,734.

"Increase this year, 13,360.

FROM THE MINUTES FOR A. D. 1803.

"Question. What numbers are in society?

"Answer. Total, 104,070.

"Increase this year, 17,336."

By which it appears, that in two years, under the present administration, the Methodist Church hath experienced an increase of 31,196 members; and I have no doubt, from the information that I have received, were it in my power to ascertain the whole increase, from the commencement of Mr. Jefferson's administration to the present period, it would amount to 40,000 members. Likewise that there has been admitted during the space

of two years 110 preachers, and who are now travelling. That 22 had declined "through bodily weakness and family concerns," and 4 had died; which gives an increase of 85 preachers in the travelling connection, and 9 more than it had experienced during the space of ten years under the federal administration.

As many of my christian brethren in the Methodist Church have been blinded by the scales of federal slander, falsehood, ignorance and hypocrisy, I have selected these facts for their serious consideration, and remain their affectionate fellow citizen. JOHN FFIRTH.

Mr. Duane,

I was much pleased in observing the great increase to the Methodist communion, as stated in your paper of the 5th current; inasmuch as it effectually proves the fallacy of the many fears that were excited and effected by a few of their preachers, and by those of other denominations, upon the accession of our present invaluable chief Magistrate to the Presidential Chair. For further general information, I subjoin some extracts from the printed acts of the General Assembly of the Presbyterian Church, held in May last, which in a remarkable manner corroborate the statement given in your paper, as above.

"The committee appointed to draw up a statement, as the result of the free conversation on the state of religion, beg leave to present the following:

"The assembly heard, at more than usual length, and with more than common satisfaction, the accounts received from their members of the state of religion, within the bounds of the Presbyterian Church, *and it may be confidently asserted, that no result was ever presented to our body so favourable, and so gratifying to the friends of true piety.*

"In many of the southern and western Presbyteries, *revivals of an extensive and extraordinary nature have taken place*: there have been multitudes of instances, in which great bodily agitations and other circumstances out of the usual course of religious exercises have attended the work.

"The assembly would observe, that although they forbear to express any opinion as to the origin and nature

of some of those circumstances which have attended the southern and western revivals, and which have attracted so much of the attention of the religious world; yet they are constrained to acknowledge with thankfulness, that the last year, while it presents a continuance and great extension of this *extraordinary work*, furnished also encreasing evidence, that it is indeed the *work of God*, for which the friends of piety are bound to praise his holy name. The assembly cannot believe that a dispensation by which the ignorant are enlightened, and the vicious reclaimed—the haughty infidel humbled, and the general aspect of society changed from dissoluteness and profanity, can be any other than a dispensation of the grace of God. And as there appears to be growing evidence that these are the happy fruits of the above-mentioned work, the assembly cannot hesitate to recognize in it the same power which has in every age appeared in a greater or smaller degree to build up Zion, to confound the wisdom of this world, and to shew when the great Head of the church will work, none can hinder.

“On the whole, the assembly cannot but declare with joy, and the most cordial congratulations to the churches under their care, that the state and prospect of vital religion in our country, are more favourable and encouraging, than at any period within the last forty years.”

G.

FROM THE FREDERICK-TOWN REPUBLICAN ADVOCATE.

“The pastor of the Moravian Society in this country, long a witness of the abusive charges and clamours of the federalists against the President of the United States, has acted as every honest and prudent man ought. He determined to seek for information where it could not be perverted, and to think for himself. He accordingly visited the President a few days since, and had such conversation with him, as convinced him that those charges are unjust, the clamours unworthy of notice, and that all which had been said to the prejudice of the President originated in falsehood or error.

“While the strict propriety and becoming conduct of this worthy divine is acknowledged with much pleasure; it is matter of sincere regret, that his example is so

seldom followed. The party spirit of our country is owing, in a considerable degree, to the supineness and the credulity of the great mass of the people. Ambitious and designing men, too indolent to labour and desirous of a corrupt government, that they might live upon the labours of others, deceive and impose upon many worthy upright members of society. Not so this worthy man—he takes not things at second hand—he has enquired for himself—he has satisfied himself of the truth, and now expresses his high respect for the much injured friend of the people, Thomas Jefferson.”

These my fellow citizens are those “*extraordinary publications*” alluded to by my pious “*Brother by Gospel ties*,” that have given so much umbrage to the federal “*friends of order and religion* :” and “*extraordinary*” they are; the like has not occurred since the apostolic age in the annals of history, either sacred or profane, in christendom, where divine service has been kept up day and night for nearly, or quite a week together, while thousands have attended; and we have it stated from good authority, that at one of those “*extraordinary*” meetings, one thousand were seen to the earth, *under the mighty power of God*, like Saul of Tarsus, while the spirit of God was displayed among the people like the days of pentecost, agreeably to the prophecy of Joel, without distinction of age or sex—sect or party—while thousands have been enabled to rejoice in that *love that makes glad the city of God*, having passed from under the bondage of sin and satan unto a life of liberty that, through the grace of our Lord Jesus Christ, will enable them to shout victory to God and the Lamb, through the valley and shadow of death and fear no evil.

But is it not very “*extraordinary*” that a bare statement of facts which they do not deny, and which ought to rejoice the heart of every friend to vital piety, should expose me to such a shower of slander and abuse as I have received from those “*friends of order and religion*,” under the cloke of religion. I think if my pious brother, considering the nature of my *crime*, had left his pious attack against this “*audacious address to the Methodist Church*,” for one of my “*beloved French brethren*,” my “*democratic*

brother Tom Paine,” or to some blasphemer “who is one of my most “*noted Democratic associates,*” or to some of those “*noisy contentious and vicious men in Gloucester County*”—it would have become him much better in the eyes of every friend to virtue, agreeably to the character that he has been pleased to give them, than that of “*A brother by Gospel ties.*” But, “I would recommend to this sage scribbler “the perusal of that truly excellent little Tract entitled” *Wesley’s Sermon on evil speaking*; and also, whenever he shall undertake any thing more like this, that he would in future change his signature to that of “*A hypocrite under the cloke of religion,*” that it might be all of a piece; for as it now stands, agreeably to the title page and signature, it leads a reader to expect something that would profit the soul of the christian, cheer the mourner in Zion, and direct the pilgrim to the haven of rest, by promoting vital piety; but instead of this, alas! my “*brother,*” you have *disgraced religion* by making a cloke of it to answer Electionering purposes; while the acrimony, falsehood and slander that grace your pages, which ought to have been kept sacred agreeably to your title page and signature, would have disgraced the pen of my “*Democratic brother Tom Paine,*” and blackened the character of “*This Bakely one of my most noted democratic associates,*” by adding *Federal hypocrisy* to democratic blasphemy.—For I am informed that he supports the character of an honest industrious citizen in the neighbourhood where he resides, but as to my own knowledge, I know nothing of the man, having never seen nor heard of him until some time after his indictment—and whether the jury who found the Bill was governed by principle or by partyism, to me is uncertain.—However the following facts will enable my virtuous fellow citizens to judge for themselves.

I have received from these “*friends of order*” in this county all manner of slander and calumny, together with repeated personal abuse; but have never been able to bring one of these daring culprits of order and religion to justice. In particular, I was beat and abused by a certain John Oar, one of these friends of order, in the presence of Joseph Williams and Henry Leeman, two exemplary members of the Methodist church; and to whose interference under divine Providence, I owe my

life. Yet I have never been able to bring this culprit of “*order and religion*” to justice, notwithstanding I laid my case, on my solemn affirmation, before the Grand-jury in October Term 1802; (who all, except three, consisted of those “*friends of order*,” and divers of them high professors of religion), and caused those christian men to be summoned on behalf of the state; the treatment they met with, the following certificate will shew.

‘ These are to certify, that we the Subscribers were
 ‘ both present, and saw John Oar several times strike
 ‘ John Ffirth, and heard him frequently in a most wicked
 ‘ profane manner “*Damn his Democrat Soul*,” and use
 ‘ other unbecoming language; that we interfered to prevent
 ‘ further abuse; that we were summoned to appear
 ‘ before the Grand-jury of the county of Gloucester,
 ‘ where we attended, and when we arrived at Woodbury
 ‘ the Jury was at dinner; that after dinner, we saw
 ‘ Joseph Rogers, Esq. late of Barnsborough, and informed
 ‘ him of our business: he replied, “ you may go home,
 ‘ you are not wanted.” However, when the Jury retired
 ‘ to business, we both went to Mr. Cozens, the constable
 ‘ who attended on the Jury, and had summoned us that
 ‘ morning, and informed him that we wanted to see the
 ‘ foreman of the Grand Jury. He went in, and on his
 ‘ return informed us, that we must wait a little: in a few
 ‘ minutes, J. Rogers aforesaid opened the door, and
 ‘ when he saw us, he returned and shut it without saying
 ‘ any thing. Some time after, the foreman came out and
 ‘ told us that we might go home, that we were not
 ‘ wanted; accordingly we did so, without being admitted
 ‘ or heard on behalf of the State. Witness our hands,
 JOSEPH WILLIAMS,
 HENRY LEEMAN.’

Thus, these men were discharged, while it is was representend to, and understood by those three gentlemen of the swinish multitude, that the witnesses on behalf of the State could not be had—and they have since informed me, that they did not know they were at the door for some days after:

At the next term, I laid my grievances before another Jury, composed chiefly of those friends of order

and religion, and also that I had been collered, choaked and ill used by John Gill, another of these "*friends of order*," and produced a witness to prove the same, but all to no purpose; and I have been frequently advised by my friends to avoid being out after night, or amongst these "*friends of order and religion*," without having some of my democratic friends present; and I firmly believe that should Federalism prevail in the State, my life will be in in danger, if not so already.

I shall now proceed to call your serious attention to a brief impartial view of Church and State, under the present administration.

You are sensible, my fellow citizens, that our union hath been divinely blessed both in church and state—and you are equally sensible, that those designing men, who have made so great a clatter about religion, to answer base and electioneering purposes, are generally the deistical part of our citizens; while their names are never found to their pious publications.

You are sensible that religion hath prospered under Mr. Jefferson and the present administration, in a manner unparalleled in christendom since the apostolic age; and your hearts have rejoiced to see Zion prosper and sinners flocking home to Christ the ark of safety, as doves to their windows, in that love that makes glad the city of God.

You are sensible that as a nation we have been divinely blest, both in church and state, with peace and plenty. You are reverently thankful, that while the ravages of WAR are laying waste the human family among the powers of Europe, by the peaceable, wise, prudent, pacific, and christian measures of Mr. Jefferson and the present administration, PEACE HATH BEEN PRESERVED, *to the great interest, honour, and dignity of both church and State.* Their labours have been divinely blest, by him who directs the destiny of nations—while the *Prince of Peace* hath not suffered the "*destroying angel*" even to approach our borders. And you are sensible, that had there been a majority in congress of those designing men, we should have been *plunged into a sea of blood and distress, and our hands, as a nation, imbrued in human blood, and all under the cloak of religion.* How

ought your hearts, and the heart of every citizen, to rejoice that the *eternal Prince of Peace* who foresaw the blood-thirsty design of those hypocrites, and hath graciously ordered it otherwise by timely causing the sun of democracy to arise and illuminate our political horizon, whereby a large majority of the virtuous citizens in our union were enabled to see for themselves, and to discover our danger as a nation, and by the exercise of their elective rights as free citizens, have hurled them out of power and placed better men in their room; who, it is evident, have the welfare of church and state at heart, and under whose administration we have been divinely blessed both in church and state more abundantly than all the powers of Europe.

And I am equally sensible that no citizen that either fears God or regards the interest of church or state can support the federal party, who are thirsting for blood and power, in opposition to Mr. Jefferson and the present administration—unless wrapt in the garb of ignorance and federal hypocrisy, by those designing men who cannot brook to think that the democrats, whom they have uniformly represented as a set of the most abandoned wretches destitute of every good principle or talent, enemies to God, and monsters in human shape, have as far outshone them in directing the great affairs of state, to the great interest of our union, as the sun in its meridian splendor does venus in point of lustre; but so it is, and they cannot deny the fact.

And I trust, my fellow citizens, that as you regard the eternal welfare of your own souls, the interest of church and state, that you will not hesitate to manifest the same by unitedly supporting, by your your elective rights as free citizens, men firmly attached to the administration of Mr. Jefferson and the eternal welfare of church and state, for which nations unborn will hereafter rejoice, and while they admire the wisdom and prudence of the present administration, they will bless that d'vine hand who rules the destinies of nations ‘*and teacheth his senators wisdom.*’ Psalm cv. 22.



